Clarity Concerning the Mahdawiyya Sect and a Description of Imaam Mahdi

Question: Listed below are a few of the beliefs of the Mahdawiyyah sect. Judging by these beliefs, can it be said whether they are on the truth or not and whether they belong to the Ahlus Sunnah wal Jamaa'ah or not?

1. The promised Hadhrat Mahdi has come and already left the world
2. The hands should not be raised when making du'aa
3. Six Rakaahs salaah should be performed for Fajr
4. Two Rakaahs salaah must be performed before every salaah
5. Two Rakaahs salaah are to be performed behind the Imaam at half-past-two on the night of the 26th of Ramadhaan. On that night no Isha salaah is performed
6. There is no Jumu'ah Khutbah
7. There is no Eid salaah

Answer 1: The belief of the Mahdawiyyah sect that Imaam Mahdi was born in Jonpur on the 14th of Jumaadal Ula 847 A.H. and has since died is wrong and defies authentic Ahadeeth of Rasulullaah ρ. The Mahdi that the Ahadeeth speak about will appear just before Qiyaamah when Dajjaal will have arrived and he will lead the Muslims in a massive battle against the Christians. He will belong to the progeny of Hadhrat Hasan τ and during his reign as Khalifah, the earth will be filled with peace and justice. There shall be a solar and lunar eclipse during Ramadhaan of the year that he will make his appearance and he will meet Hadhrat Isa υ as well. Details of Imaam Mahdi are recounted in the books of Ahadeeth and Allaama Abu Muhammad Abdul Haqq Haqqaani رحمه الله has mentioned some details about him in the light of these Ahadeeth in his famous book *Aqaa'idul Islaam*. This will be quoted later, Inshaa Allaah.

In fact, he makes mention of the Mahdawiyya sect and says, "In a like manner Sayyid Muhammad Jonpuri also claimed to be Mahdi during the reign of Akbar. Some of his followers are still to be found in Dakkan. He is not the true Mahdi because none of the descriptions of Mahdi can be found in Muhammad Jonpuri. Neither was Dajjaal there during his time, nor did he fight the Christians, nor was Deen spread, nor did a solar and lunar eclipse take place during the month, not did the people of Makkah pledge allegiance to him. Much to the contrary, the Ulema of Makkah issued a Fatwa that his followers be executed and made it Waajib for Muslim rulers to do so." (*Aqaa'idul Islaam* Pgs, 181,182)

This group not only regards Muhammad Jonpuri to be the Mahdi but they also believe that he is better than all the Ambiyaa عليهم السلام and the four Khulafaa ψ. They say that his status is exactly on par with that of Rasulullaah ρ. They also say that Hadhrat Ibraheem υ, Hadhrat Moosa υ, Hadhrat Nooh υ and other Ambiyaa عليهم السلام did not have perfect Imaan and add that whoever does not accept Muhammad Jonpuri as the Mahdi is a Kaafir.

They also have many other corrupted beliefs that Allaama Abu Rajaa Muhammad has detailed in his book "*Hadiyyatul Mahdawiyyah*", where he quotes from their books. At the beginning of his book, he briefly compares the beliefs of the Mahdawiyyah to that of the Ahlus Sunnah wal Jamaa'ah, making it abundantly clear that their beliefs are opposing. We will presently quote the extract from *Hadiyyatul Mahdawiyyah*:

A comparison between the Beliefs of the Mahdawiyyah and the Muslims

1. Sayyid Muhammad Jonpuri claimed to be the promised Mahdi in the year 905 A.H. and died in the year 910 A.H. It is the belief of the Ahlus Sunnah wal Jamaa'ah that a person from the family of Rasulullaah ρ will be the Mahdi and he will be recognised by several signs that have been mentioned in the Ahadeeth. Since none of these signs of recognition apply to the stated person, his claim to be Mahdi will be regarded as false. (*Hadiyyatul Mahdawiyyah* Pg 16)
2. They believe that it is Fardh (obligatory) to believe that Sayyid Muhammad Jonpuri was the Mahdi, failing which a person will be a Kaafir. They therefore believe that everyone claiming to be a Muslim after 905 A.H. whether in the east or west, north or south are all Kuffaar because they refute this - it is only the Mahdawiyyah who are Muslims. The Ahlus Sunnah wal Jamaa'ah believe that since the man in question (Sayyid Muhammad Jonpuri) showed none of the signs of the true Mahdi, accepting him to be the Mahdi will entail rejecting the true Mahdi, which is Haraam. It is therefore necessary to refute his claim to be Mahdi because doing so will secure salvation and rewards. (*Hadiyyatul Mahdawiyyah* Pg 17)
3. They believe that although their Sheikh (Muhammad Jonpuri) is from the Ummah of Rasulullaah ρ, he is the best of them, even better than Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ and Hadhrat Ali τ. It is the belief of the Ahlus Sunnah that after the Ambiyaa عليهم السلام, there is none better than these four men, either from amongst the Ummah of Rasulullaah ρ or from amongst any of the other Ummahs. (*Hadiyyatul Mahdawiyyah* Pg 17)
4. They believe that apart from Rasulullaah ρ, Sayyid Muhammad Jonpuri is better than Hadhrat Ibraheem υ, Hadhrat Moosa υ, Hadhrat Nooh υ and all the other Ambiyaa عليهم السلام as well. The Ahlus Sunnah however believe that none can be better than the Ambiyaa عليهم السلام, even though he may be from amongst the *Aqtaab*, *Abdaal*, *A'immah* or Sahabah ψ. The Ambiyaa عليهم السلام are the best of all creation. (*Hadiyyatul Mahdawiyyah* Pg 17)
5. They believe that although Sayyid Muhammad Jonpuri was a perfect follower of Rasulullaah ρ, his status is exactly the same as that of Rasulullaah ρ, neither being any higher or lesser in status. The Ahlus Sunnah believe that, let alone any member of the Ummah, not even any Nabi υ or exalted angel can ever compare with the status of Rasulullaah ρ. None can ever be equal to him in status in this world and his rank in the Aakhirah will also be such that no other creation will share the same. (*Hadiyyatul Mahdawiyyah* Pg 17)
6. They believe that every commentary of the Qur'aan and every Hadith, whether authentic or not, will be deemed acceptable only when it corresponds to what Muhammad Jonpuri said or did. Otherwise, it will be deemed incorrect. The Ahlus Sunnah wal Jamaa'ah believe the opposite, meaning that when a Muslim finds his words and deeds contrary to the commentaries of the Qur'aan and the Ahadeeth, he ought to repent and stop what he is doing to start conforming to the Qur'aan, the Ahadeeth and the ways of the Sahabah ψ. It is in fact for this reason that they are referred to as the Ahlus Sunnah wal Jamaa'ah (people who follow the ways of Rasulullaah ρ and the Sahabah ψ). (*Hadiyyatul Mahdawiyyah* Pg 17,18)
7. They believe that only Sayyid Muhammad Jonpuri and Rasulullaah ρ were perfect Muslims and that all others like Hadhrat Ibraheem υ, Hadhrat Moosa υ, Hadhrat Nooh υ and other Ambiyaa عليهم السلام were all imperfect Muslims, half Muslims or even less. In his *Panj Fadhaa'il*, he says that Hadhrat Aadam υ was Muslim from just below his nose to the top of his head. He continues to say that Hadhrat Nooh υ was Muslim from below his throat to the top of his head, that Hadhrat Ibraheem υ and Hadhrat Moosa υ were Muslims from below their chests to the top of their heads and that Hadhrat Isa υ was Muslim from below his navel to the top of his

head. He says that while Hadhrat Isa υ was half a Muslim, he will be a complete Muslim only when he returns to this world.

The Ahlus Sunnah however believe that the status of being a Muslim is lesser than that of being a Nabi. There is therefore no question of any Nabi υ being an incomplete Muslim. Every Nabi υ was a perfect Muslim with perfect Imaan. (*Hadiyyatul Mahdawiyyah* Pg 19)

The Views of Sayyid Muhammad Jonpuri about his Followers and Successors

In the tenth chapter of their book *Shawaahidul Wilaayah*, it is stated that when it was mentioned to their Mahdi (Muhammad Jonpuri) that Hadhrat Abu Bakr τ had more than three hundred good qualities in him, one of their Khalifahs asked, "Are any of these qualities in us?" He replied, "In fact, they are all in you."[1]

Panj Fadhaa'il quotes Muhammad Jonpuri as saying about one of his successors Mia Ni'mat, "He is the Umar of my reign and is a second Uthmaan in terms of his modesty."[2]

In another of their books called "*Matla'ul Wilaayah*", it is stated that Allaah said, "Even if I had not sent any Nabi or not revealed any book, then too Sayyid Mahmood (Sayyid Muhammad Jonpuri's son) and Khundmeer (his grandson) would reach this rank of nearness to Me. We have also not given any Nabi children of such high calibre. This has been given only to you (Sayyid Muhammad Jonpuri) as a special favour."[3]

Panj Fadhaa'il also quotes Muhammad Jonpuri as saying, "My Sayyid Khundmeer is Allaah's conquering lion of Wilaayah."[4]

In another passage, *Panj Fadhaa'il* states that one of Sayyid Muhammad Jonpuri's successors Dilaawar once discovered through meditation that just as Rasulullaah ρ had four close friends, their Mahdi also has four. When he asked their Mahdi about this, he meditated a while and then lifted his head saying, "Sayyid Mahmood is one". Thereafter, he meditated again and lifted his head saying, "Sayyid Khundmeer is another." He then meditated yet again and lifted his head saying, "Mia Ni'mat is another." Then he meditated again and lifted his head saying, "Mia Nizaam is another." Yet again he meditated for a while and then lifted his head saying, "The questioner (Dilaawar) is another. They are five." He then qualified the situation saying, "During the time of *Nubuwwah* there were four. This servant has *Wilaayah* and because a Hadith states that *Wilaayah* is better than *Nubuwwah*, we have five."[5]

A booklet titled *Bashaarat Naama* states that just as there was the *Ashara Mubashara* (ten companions who were given the good news of entry into Jannah) during the time of Rasulullaah ρ, there were twelve such persons during the time of Muhammad Jonpuri. In the book *Tadhkiratus Saaliheen* and others, they have been named as the five mentioned above together with Ameen Muhammad, Malak

[1] *Hadiyyatul Mahdawiyyah* Pg 231.
[2] *Hadiyyatul Mahdawiyyah* Pg. 232.
[3] *Hadiyyatul Mahdawiyyah* Pg.232
[4] *Hadiyyatul Mahdawiyyah* Pg.232.
[5] *Hadiyyatul Mahdawiyyah* Pg.232,233.

Ma'roof, Abdul Majeed, Malakul Wahy, Yusuf, Malak Gohar and Malak Burhaanud Deen.[6]

Allaama Mulla Ali Qaari رحمه الله writes, "A group has appeared in India called the Mahdawiyyah … they believe that their Sheikh was the promised Mahdi who later died and is buried somewhere in Khurasaan. They believe that no other Mahdi will come after him. Amongst their deviant beliefs is that whoever does not accept their Sheikh as the Mahdi is a Kaafir. Our Sheikh Aarif Billaah Ali Muttaqi رحمه الله has selected passages from the book of Allaama Suyuti رحمه الله and written a comprehensive booklet about the signs by which to recognise the true Mahdi. When he asked the Ulema of Makkah from the four Madhaahib about these people, they unanimously gave the Fatwa that every person in power who has authority over them should put them to death."[7]

The following is stated in *Mazaahire Haqq*: "A group was formed in India known as the Mahdawiyyah who they believe that their Sheikh was the promised Mahdi who later died and is buried somewhere in Khurasaan. They believe that no other Mahdi will come after him. Amongst their deviant beliefs is that whoever does not accept their Sheikh as the Mahdi is a Kaafir. When the Ulema of Makkah from the four Madhaahib were asked about these people, they unanimously gave the Fatwa that every person in power who has authority over them should put them to death."[8]

The above answers your question about the beliefs of this group. As for the other questions, here follows the answers:

Answer 2: Raising the hands when making du'aa after salaah and on other occasions has been proven from the Ahadeeth. **Hadhrat Umar τ reports that when Rasulullaah ρ raised his hands to make du'aa, he would not drop them until he wiped them over his face.**[9]

Another Hadith from Hadhrat Salmaan τ states, "Indeed your Rabb is extremely bashful and generous and therefore feels shy to return a person with nothing when he raises his hands in du'aa."[10]

Hadhrat Maalik bin Yasaar τ narrates that Rasulullaah ρ said, "When you ask from your Rabb, use the insides of your palms to ask and do not use the back of your palms to ask." A narration of Hadhrat Abdullaah bin Abbaas τ states that Rasulullaah ρ said, "Ask from Allaah using the insides of your palms to ask and do not ask using the back of your palms. Then pass them over your face when you have finished."[11]

Hadhrat Anas τ narrates that Rasulullaah ρ said, **"It is a duty on Allaah not to return a person empty-handed when he raises his hands after every salaah and makes du'aa saying,** "O Allaah! My Ilaah and the Ilaah of Ibraheem, Is'haaq, Ya'qoob, Jibra'eel, Mika'eel and Israfeel. I beseech you to answer my du'aa because I am in difficulty, to protect me in my Deen because I am heavily tested, to engulf me with Your mercy because I am sinful and to remove poverty from me because I am impoverished."[12]

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[6] *Hadiyyatul Mahdawiyyah* Pg.233.
[7] *Mirqaat* (Vol.10 Pg.171).
[8] *Mazaahire Haqq* (Vol.4 Pg.299).
[9] Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.195).
[10] Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.195).
[11] Abu Dawood, as quoted in *Mishkaatul Masaabeeh* (Pg.195).
[12] *Amalul Yowm wal Layla* Pgs.38,39.

Yet another Hadith in Muslim (Vol.1 Pg.313) makes it clear that **Rasulullaah ρ raised his hands and made du'aa in the graveyard.** Another Hadith of Abu Awaanah, quoted by Haafidh Ibn **Hajar** رحمه الله **in his commentary of Bukhaari[13] states that Rasulullaah ρ raised his hands to make du'aa after a burial. Hadhrat Abdullaah bin** Mas'ood τ says that he saw Rasulullaah ρ at the funeral of Abdullaah Dhul Bijadayn τ. He says, **"When the burial was over, Rasulullaah ρ faced the Qibla, raised his hands and started to make du'aa."**

It is in the light of the Ahadeeth that Ulema regard raising the hands and making du'aa to be amongst the etiquette of du'aa. The famous book *Hisnul Haseen*[14] states, "(Like a beggar) Both hands should be raised and extended even if they are raised in line with the shoulders."

Hadhrat Mufti Muhammad Shafee رحمه الله writes, "Etiquette 10: Extending both arms to make du'aa (Tirmidhi and Mustadrak Haakim). Etiquette 11: Raising both hands in line with the shoulders (Abu Dawood, Ahmad, Haakim).[15]

Answers 3 & 4: With what intention and thought are they performing two Rakaahs salaah before the Fajr and other salaahs? If they regard this to be Fardh (obligatory), then they are adding to the Deen, which is Haraam.

Answer 5: The practice of not performing the Isha salaah on the 26th night of Ramadhaan is also not permissible and intentionally omitting a Fardh salaah makes a person a Faasiq. In fact, if they refute the fact that Isha salaah on that night is Fardh (obligatory), they will be guilty of kufr. *Durrul Mukhtaar*[16] states: "Salaah is Fardh (obligatory) *Ain* on every person liable to fulfil the injunctions of Islaam. This is a unanimous standpoint and whoever rejects it becomes a Kaafir because it is proven from irrefutable sources (*Daleel Qat'iy*). The person who knowingly omits it becomes a Faasiq."

Answer 6: The Jumu'ah Khutbah is proven by the Qur'aan and the Ahadeeth and was practised by Rasulullaah ρ, the Khulafaa and all the Jurists. The Ahlus Sunnah wal Jamaa'ah have been practising it from the early periods of Islaam to this day.

Hadhrat Ka'b bin Ujrah τ once entered the Masjid when Abdur Rahmaan bin Ummul Hakam was sitting and delivering the Khutbah. "Look at that wretch!" Hadhrat Ka'b τ remarked, "He is sitting while delivering the Khutbah when Allaah says, "***When they see trade or futility*** *(the caravan and its welcoming procession)**, they hurry to it and leave you*** *(O Rasulullaah ρ)* ***standing*** *(where you are in the process of delivering the Friday Khutbah)**."***[17]

What Hadhrat Ka'b τ was referring to was that Rasulullaah ρ stood when he delivered the Khutbah. Ruhul Ma'aani[18] states in the commentary of the above verse, "Imaam Ahmad, Bukhaari, Muslim, Tirmidhi and many others have reported that Hadhrat Jaabir τ said, 'Rasulullaah ρ was standing and delivering the Khutbah on a Friday when a caravan arrived in Madinah and all the Sahabah ψ started to rush to it, until only twelve persons were left. I was amongst them (the twelve) together with Abu

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[13] *Fat'hul Baari* (Vol.11 Pg.122).
[14] Pgs. 22,23.
[15] *Jawaahirul Fiqh* (Vol.1 Pg.272).
[16] Pgs.325,326.
[17] Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.124).
[18] (Vol.28 Pg.104).

Bakr τ and Umar τ. It was then that Allaah revealed the verse: ***"When they see trade or futility*** *(the caravan and its welcoming procession)****, they hurry to it and leave you*** *(O Rasulullaah ρ)* ***standing. Say, "That which is with Allaah*** *(the rewards of the Aakhirah)* ***is better than futility and trade. Allaah is the Best of providers."***

Because it appears odd for the Sahabah ψ to rushing off from the Khutbah to the marketplace, Hadhrat Mufti Muhammad Shafee رحمه الله writes, "Hadhrat Hasan Basri رحمه الله and Hadhrat Abu Maalik رحمه الله report that this took place at a time when there was a severe shortage of goods in Madinah and things were very difficult (*Tafseer Mazhari*). A large group of the Sahabah ψ left the Masjid to rush to the caravan because, firstly, the Fardh salaah had already been performed and they did not then know that the Khutbah was part of the Fardh Jumu'ah salaah. The second factor was that things had become very expensive and the third was that because people were flocking to the caravan, the fear was that everything would be sold out if one got there too late and one would therefore be unable to get one's necessities.

It was under these circumstances that the Sahabah ψ made the mistake of leaving the Masjid. A Hadith states that had they all left, Allaah's punishment would have surely come over them. The verse ***"When they see trade..."*** , however, serves as a warning. It is because of this that Rasulullaah ρ then changed his practice and made the Jumu'ah Khutbah before the salaah. This is now the Sunnah practice. (Ibn Katheer)[19]

The purpose of quoting the above is to make it clear that the verse refers to the Jumu'ah Khutbah. Hereunder follows a few Ahadeeth concerning the Jumu'ah Khutbah.

1. Hadhrat Jaabir bin Samurah τ reports that when Rasulullaah ρ delivered the (Jumu'ah) Khutbah, he delivered two Khutbahs, sitting awhile between the two. He would quote from the Qur'aan in them and advise the people. His salaah was brief, as was the Khutbah."[20]
2. Hadhrat Ammaar τ narrates that Rasulullaah ρ said, "Indeed, the sign of a person's intelligence is when he lengthens the salaah and shortens the Khutbah. You should therefore lengthen your salaah and shorten your Khutbah…"[21]
3. Hadhrat Amr bin Hurayth τ reports that it was on the day of Jumu'ah that Rasulullaah ρ delivered the Khutbah wearing a black turban, the two ends of which hung between his shoulders."[22]
4. Hadhrat Abdullaah bin Umar τ narrates, "Rasulullaah ρ used to deliver two (Jumu'ah) Khutbahs. He would mount the pulpit and sit down until the Mu'adhin completed the Adhaan. He would then stand up and deliver the (first) Khutbah, after which he would sit down and not speak anything. He would then get up again to deliver the (second) Khutbah."[23]
5. Hadhrat Jaabir bin Samurah τ says, "Rasulullaah ρ used to deliver the Khutbah standing, after which he would sit down for awhile before standing up again to continue (with the second Khutbah). Whoever informs you that he sat while delivering the Khutbah is wrong. By Allaah! I performed more than two thousand salaahs behind Rasulullaah ρ."[24]

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[19] *Ma'aariful Qur'aan* (Vol.8 Pg.444).
[20] *Mishkaatul Masaabeeh* (Pg.123).
[21] Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.123).
[22] Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.123).
[23] Abu Dawood, as quoted in *Mishkaatul Masaabeeh* (Pg.124).
[24] Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.124).

The above Ahadeeth prove that Rasulullaah ρ delivered the Jumu'ah Khutbah and it is because of this that the jurists have stipulated that the Jumu'ah Khutbah is one of the preconditions for the validity of the Jumu'ah salaah. The Jumu'ah salaah will not be valid without the Jumu'ah Khutbah.

It is stated in *Maraaqil Falaah*, "The fourth condition is the Khutbah before the salaah, as was the practice of Rasulullaah ρ. This has to be done with the intention of the Khutbah and has to be done within the time for the Jumu'ah salaah." Imaam Tahtaawi رحمه الله's commentary of *Maraaqil Falaah* (Pg.277) states: "The Jumu'ah Khutbah is a precondition according to the consensus of the Ummah, the only exceptions being the (Shia) Imaamiyyah sect, who have chosen to differ."

It is therefore evident that not delivering the Jumu'ah Khutbah contradicts the Qur'aan, the Ahadeeth and the consensus of the Ahlus Sunnah wal Jamaa'ah.

Answer 7: The Eid Khutbah is also proven by authentic Ahadeeth. Rasulullaah ρ always performed the Eid salaah and this practice has continued to this day amongst the Ahlus Sunnah wal Jamaa'ah.

1. Hadhrat Abu Sa'eed Khudri τ says, "Rasulullaah ρ used to leave the town for the place perform salaah (*Eidgah*) on the days of Eidul Fitr and Eidul Adhaa. The first thing he did there was to lead the salaah, after which he turned to face the people and as they sat in their rows, he advised them and gave them instructions. He would then dispatch an expedition if he needed to or give any other instruction to the people."[25]
2. Hadhrat Jaabir bin Samurah τ says, "It was not only once or twice that I performed the two Eid salaahs behind Rasulullaah ρ (but many times) without there being any Adhaan or Iqaamah."[26]
3. Hadhrat Abdullaah bin Umar τ reports, "Rasulullaah ρ, Abu Bakr τ and Umar τ all led the two Eid salaahs before delivering the Khutbah."[27]
4. Hadhrat Abdullaah bin Abbaas τ says, "Rasulullaah ρ performed two Rakaahs salaah for the day of Eidul Fitr without performing any other salaah before it."[28]

There are many other Ahadeeth besides these that prove that Rasulullaah ρ performed the Eid salaah. It is because of this that the Hanafi school of jurisprudence hold the opinion that the Eid salaah is Waajib (compulsory). *Durrul Mukhtaar* states: "The most correct opinion is that both Eid salaahs are Waajib (compulsory)." Imaam Shaami رحمه الله elaborates on this when he adds, "…because Rasulullaah ρ performed them regularly."[29] Therefore, failure to perform the Eid salaah will contradict authentic Ahadeeth and the Sunnah that has come down from generations.

The above proves that the beliefs of the Mahdawiyyah sect oppose the Qur'aan, then Ahadeeth and the general mass of Ulema of the Ahlus Sunnah wal Jamaa'ah. The sect is therefore deviant and have no relationship with Ahlus Sunnah wal Jamaa'ah.

I shall conclude by quoting a Fatwa of the great Mufti Kifaayatullaah رحمه الله:

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[25] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.125).
[26] Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.125).
[27] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.125).
[28] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.125).
[29] *Durrul Mukhtaar* with *Shaami* (Vol.1 Pg.773).

"Question: Is it permissible to eat the slaughtered animal of people from the Mahdawiyyah sect who believe that the doors to Taubah are closed?

Answer: The Mahdawiyyah sect who are found in the Dakkan area are Kuffaar and the animals they slaughter are therefore not permissible."

NOTE: You ought to know that most members of this sect are gradually reforming and their new generation who are unaware of the sect's beliefs are adopting correct beliefs through their interaction with people holding correct beliefs. They are therefore Mahdawiyyah followers only by name and will therefore not fall under the ambit of the above ruling. There are, of course, those who still adamantly follow the beliefs of the Mahdawiyyah sect. May Allaah keep me and everyone else firm on the straight path and grant us a good death.

A Description of Imaam Mahdi

Allaama Abu Muhammad Abdul Haqq Haqqaani رحمه الله writes in his *Aqaa'idul Islaam*:

The word Mahdi literally means "rightly guided". By way of this literal meaning there have therefore been many Mahdis in the past and many more still to come. However, the Mahdi spoken about in the Ahadeeth is a specific man who will appear when Dajjaal has appeared and will take on the Christian army in battle and prevail over them. Though not very tall, his height is more aptly described as tall and his body will be powerfully built. He will be fair in complexion with a reddish tinge, a wide forehead with a fine and high-bridged nose. He will have a bit of a stutter and when speaking becomes too difficult for him, he will strike his hands in his thighs. His knowledge will be directly from Allaah.
He will make his appearance at the age of forty and, according to varying narrations, he will live only seven or eight years afterwards. His name will be Muhammad, his father's name will be Abdullaah and his mother's name will be Aamina. He will hail from the progeny of Hadhrat Hasan τ and will be a resident of Madinah. This description has been mentioned in many Ahadeeth.

Tirmidhi and Abu Dawood have reported that Rasulullaah ρ said, "This world will not end until a man from my family becomes the ruler of Arabia. His name will be mine, his father's name will be my father's and his mother's name will be my mother's."[30]

NOTE: Although Hadhrat Mahdi will rule the entire world, Rasulullaah ρ mentioned that he will rule Arabia because Arabia will be the capital of the world.

Another Hadith of Abu Dawood states, "Mahdi will be from my family. He will have a wide forehead, a high-bridged nose and will fill the earth with justice just as it will be filled with oppression. He will rule for seven years."[31]

Hadhrat Mahdi will travel from Madinah to Makkah, where the people will recognise him and make him their leader. A voice will then be heard from the skies saying, "This is Allaah's Khalifah Mahdi. Listen to him and obey him."

Another sign will be that there will be both a solar and a lunar eclipse in the Ramadhaan of the year in which he appears and the *Abdaal* and the *Asaa'ib* (groups

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[30] *Mishkaatul Masaabeeh* (Pg.470).
[31] *Mishkaatul Masaabeeh* (Pg.470).

of saints) will pledge their allegiance to him. The Arab armies will then gather to assist him and he will dig up the treasures in front of the door of the Kabah. This treasure is referred to as "Taajul Kabah" and he will distribute it amongst the Muslims. When the news reaches Khurasaan, one of the leaders of Khurasaan whose commander's name is Mansoor will stand up to support Hadhrat Mahdi.

A narration of Abu Dawood states that Rasulullaah ρ said, "From beyond the river (Khurasaan), a man called Haarith Huraath whose troops will be commanded by man named Mansoor, will come to assist the man from the family of Muhammad ρ (Hadhrat Mahdi). **This will be just as the Quraysh assisted the Nabi of Allaah ρ. It will then be compulsory for all Muslims to assist him."**

A Hadith from Hadhrat Ummu Salamah رضي الله عنها is quoted in Abu Dawood, which states that when conflict erupts over the death of a king, a man will leave Madinah and go to Makkah. The people of Makkah will pledge allegiance to him between the *Rukn* and *Maqaam*, after which an army from Shaam will march against him. This army will however be swallowed by the earth when they reach a place called Baydaa. Seeing this, the *Abdaal* of Shaam and the *Asaa'ib* of Iraq will pledge their allegiance to him. Thereafter, a tribe of the Quraysh whose maternal grandfather belonged to the Banu Kalb tribe will march against him. they will be called the "army of Kalb (the dog)" but they will be defeated by Hadhrat Mahdi and his army. Hadhrat Mahdi will practise the Sunnah of Rasulullaah ρ and will spread Islaam throughout the world. He will live for seven years and then pass away. The Muslims will perform the Janaazah salaah and bury him.

It is also reported that Hadhrat Mahdi and his army will leave from Makkah for Madinah to visit the grave of Rasulullaah ρ. From there they will leave for Shaam and when they reach Damascus, they will be confronted by a Christian army carrying eighty flags, each flag flying above an army of twelve thousand troops. This has been reported in a narration of Bukhaari.

The Christian army will camp at a place called Waabiq or A'maaq and Hadhrat Mahdi will take his army out of Damascus to face them. The Christians will demand that the Muslims hand over to them all those Muslims who had captured any of their men. They intended to have these Muslims executed. Hadhrat Mahdi will however refuse to hand them over saying, "BY Allaah! We will never surrender our brothers."

The Muslim army will then be divided into three groups. The first will flee out of fear for the Christian army. Their repentance will never be accepted and they will die as Kuffaar. The second group will die as martyrs in the battle and will be called the best of all martyrs. The third will gain victory over the Christians and will forever be safe from all trials. Imaam Muslim رحمه الله has reported this narration but uses the word "Madinah", meaning 'city', instead of the word Damascus. Ulema mention that Damascus is meant here and I have therefore stated Damascus.

A narration of Hadhrat Abdullaah bin Mas'ood τ quoted in Muslim provides the details of the victory against the Christian army. The narration states that before the battle, the Muslims will swear on oath that they will either kill or be killed. The battle will rage until the evening, after which both armies will return to their camps. On the second day, the Muslims will again take the oath and again the battle will rage until the evening. Many Muslims will drink from the cup of martyrdom on that day before both armies return to their camps. On the third day again the oaths will be taken and again many lives will be lost before both armies return to their camps.

On the fourth day, the Muslims left with Hadhrat Mahdi will fight with such valour that the Christians will be killed in such large numbers that if a bird had to fly over their corpses, it would fall down dead before passing over all of them. The Christians will thus be defeated. Those Christians who will not be dispatched to Jahannam will run for their lives and Hadhrat Mahdi will generously reward the Muslim commanders and distribute the booty amongst the troops. The Muslims will however have little to rejoice over because they would have lost so many near and dear ones. In fact, from a tribe of a hundred men, there will only be one left alive.

Thereafter, Hadhrat Mahdi will focus on organising the affairs of the Islaamic state and preparing an army to march on Constantinople to eradicate those Christians who had overthrown the Sultan there. The details of this episode are reported in a narration of Hadhrat Abu Hurayrah τ, as narrated in Muslim. It states that when Hadhrat Mahdi arrives with a large army in Constantinople, seventy thousand Muslims from of the progeny of Hadhrat Is'haaq υ will surround the city. However, on one side of the city will be the sea and on the other side will be (impassable) land. These Muslims from the progeny of Hadhrat Is'haaq υ will call out "*Laa Ilaaha Illallaah Allaahu Akbar*" and the wall of the city facing the sea will collapse. When they call out "*Laa Ilaaha Illallaah Allaahu Akbar"* for a second time, the wall on the landlocked side will collapse and when they call out "*Laa Ilaaha Illallaah Allaahu Akbar"* for a third time, a path will open up for them through which they will enter the city as victors. They will then put the enemy to death and hang their swords on olive trees as they distribute the booty. While they are busy with this, a voice will call out, "What are you doing here? Dajjaal has already taken control of your families!" Upon investigation, they will discover that the message was false and that the voice was that of Shaytaan.
Dajjaal will then come when the army returns to Shaam. **His appearance will therefore be made after the conquest of Constantinople.** When the first news of his emergence is reported, Hadhrat Mahdi will dispatch a scouting party of ten horsemen to investigate. In a narration of Muslim, Rasulullaah ρ says that he knew the names of the ten men as well as the colours of their horses. They will be the best horsemen on the face of the earth at the time. Their investigations will prove that the news is false and Hadhrat Mahdi will then start to consolidate the Islaamic state. Dajjaal will appear thereafter."

(*Aqaa'idul Islaam* Pgs. 181-186)

The Meeting between Hadhrat Mahdi and Hadhrat Isa υ

It is the belief of the Ahlus Sunnah wal Jamaa'ah that Allaah raised Hadhrat Isa υ alive to the heavens and he will return to earth before Qiyaamah to kill Dajjaal. *Aqaa'idul Islaam* states:

A narration of Muslim states that it will be then (when Dajjaal appears) that Allaah will send Hadhrat Isa bin Maryam υ to earth. He will descend on the arms of two angels at the eastern white minarah of Damascus. He will be wearing cream coloured clothing and when he lowers his head and raises it, droplets of perspiration like pearls will fall off his head.

Hadhrat Mahdi will humbly come to meet him and say, "Dear Nabi! Do lead the salaah." Hadhrat Isa υ will however decline saying, "No, you go ahead. I have come only to kill Dajjaal." While one narration states that Hadhrat Isa υ will lead the

salaah, another confirms that to show the status and honour of this Ummah, Hadhrat Mahdi will be the Imaam. Ulema have explained this to mean that while Hadhrat Mahdi will lead the salaah on that day to show the status and honour of this Ummah, Hadhrat Isa υ will then lead the other salaah because he is a Nabi υ. And Allaah knows best.

A narration of Muslim tells us that Allaah will place such an effect in the breath of Hadhrat Isa υ that when he blows at a Kaafir, the Kaafir will die. His breath will also be able to reach as far as he can see. He will then search for Dajjaal and eventually kill him at Baabul Ludd[32]. He will kill Dajjaal with a spear and show the blood to the people.
The Muslim army will then engage Dajjaal's army of mostly Jews in battle and defeat them. A narration of Hadhrat Abdullaah bin Umar τ in Abu Dawood states that Rasulullaah ρ said, **"There will pass a period of six years between the great battle against the Christians and the conquest of Constantinople. It will then be during the seventh year that Dajjaal will appear."** While another narration states that the period will be one of six months, the first narration is more authentic.

Once the army of Dajjaal is vanquished, Hadhrat Isa υ and Hadhrat Mahdi will travel though the lands and console those who had been harmed by Dajjaal and compensate them for their losses (Muslim).

Hadhrat Isa υ will then instruct that all pigs be killed and that the cross that the Christians worship be destroyed. Jizya will then not be accepted from any Kaafir, for they will all accept Islaam (Bukhaari and Muslim).

Islaam will then spread throughout the world and all kufr and oppression will be eliminated. While some Ahadeeth state that Hadhrat Mahdi's Khilaafah will last for seven years, others state eight years, while some narrations even say nine years. He will then pass away and Hadhrat Isa υ and the Muslims will perform his Janaazah salaah and bury him. His age by then will therefore be forty-seven, forty-eight or forty-nine years.

(*Aqaa'idul Islaam* Pgs. 188-189)

[32] A mountain in Shaam or a village in Shaam.